

Rhetoric vol. 1.
THE
M I S T E R Y
OF
R H E T O R I C

Unveil'd, and Abridg'd:

CONTAINING

Great Variety of ENGLISH, and SCRIPTURAL
E X A M P L E S; Delightful, and Profi-
table for Children, and Those of Riper Years,
who have not had the Advantage of a Liberal
E D U C A T I O N.

Design'd for the Use of English Schools.

By J. H. Teacher of G E O G R A P H Y.

*So they read in the Book, in the Law of God di-
stinctly, and gave the Sense, and caused them
to understand the Reading. Neh. viii. 8.*

*These Things, Brethren, I have in a Figure trans-
ferred ----- I Cor. iv. 6.*

L O N D O N,

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THE

THE



By H. H. Thomas of Georgetown.

LONDON



TO THE
MASTERS, MISTRESSES,
and SCHOLARS,
OF
English Schools.

 *S* Elocution is pleasant and desirable,
so it is useful, and profitable on any
Subject.

1st. To set Matters in a proper Light,
2dly. To understand, and imitate any Author.
3dly. To win Belief in the Hearer concerning
any Doctrine propounded.

4thly. To affect the Mind with a Sense of the
Matter in Hand.

5thly. It is an excellent Help to understand the
Scriptures.

As I never met with any Author on this Sub-
ject, but the Stile, Matter, or Price, or all, were
Bars to the English Scholar's learning. Elocu-
tion; I have, therefore, broken thorough these Bars
by this Abridgement, and fitted it for the Use of
Young English Scholars (both Male and Female)

who may not have the Happiness of being educated in the Learned Languages: And may also be a very serviceable Help to the Fair Sex in their Occasional Conversations, &c.

In this Essay I have brought down Matters of Sublimity to the weakest Capacity, by which the Learner may discern, and imitate the Elegancy of any Author he reads, or Orator he hears, in any Letter he may write, or Oration he may make: This being taken from great, and learned Men, and now adapted to the Capacities of those, who know nothing but English.

Furthermore, as several Tropes and Figures differ in little but their Names, and so become great in Number, and difficult to be learnt; I have left them out, and retained only their Names and Definitions; and directed to the Trope or Figure which contains them; by this Method they are less in Number, and much easier learnt. Nevertheless I have Matter enough in this, whereby to understand, and imitate the most Eloquent Writer in English, tho' he abounds in Rhetorical Elocution. Be pleased, therefore, to accept this my Service dedicated to You; and in so doing You will oblige,

Your Humble Servant,

J. H.



DEFINITION:

O R,

AN EXPLICATION of the TERMS used in R H E T O R I C.

I. EFINITION, or *Explication*, is such a Description of Words, as may convey the very same Ideas for Number and Nature, as the Speaker, or Writer annexes to such Words when he uses them.

2. *Idea*, is the Form, or Representation of any Thing in the Mind. In other Words, Whatsoever is the Object of One's Understanding when One thinks.

3. *A Cause*, is that by which any Thing has its Being: As, *G O D*, by whom the *World*, and all Things have their Being.

4. The *Causate*, is that which depends upon the Cause, as having its Being thence: As, *The World*, and all Things are from God, and dependent on Him.

5. The *Efficient* is that which brings a Thing to pass: As, *Christ*, the *Salvation of the Elect*.

6. The

6. The *Effect* is that which is brought to pass by the *Cause*: As, *The World by God; the Artifice from the Artificer.*

7. The *End* is the Cause for whose sake the Thing is; or, it is whatsoever is intended by any that set upon a Work: As, The End of Rhetoric is, 1st. To set Matters in a figur'd Light. 2^{dly}. To understand, and imitate any Author.

8. *Finitum*, or *Medium*, is whatsoever is helpful to bring to pass a purposed End: As, *Great Industry, and good Instruction, are the Means to get much Knowledge.*

9. *Materia*, is the Matter, or Substance, of which any Thing is made: As, *Gold, of which a Crown is made; Silver, of which a Cup is made.*

10. *Materiata*, is what is made of Matter: As, *A Crown of Gold, a Sword of Steel, a Cup of Silver.*

11. *Forma*, the Form, is that inward Principle, by which any Thing has its Being; or by which any Thing is what it is: As, *Life, whereby an Animal is an Animal; as the Soul, whereby a Man is a Man.*

12. *Formatum*, is that which has its Being from the Form: As, *The Man from his Soul; or, The Animal from its Life.*

13. *Subiectum*, the Subject, is that to which any Thing is adjoined, or belongs: As, *The Mind, to whom Knowledge, or Ignorance belongs; Women, to whom Beauty, Riches, &c. belong.*

14. *Adjunctum*, the Adjunct, is that which belongs to any Thing : As, *Beauty, Riches, &c.* belong to *Women*. Also *Light to the Sun*; and *Heat to the Fire*.

15. *Genus*, is a more general Title attributed to some Things more special under it : As,

Substance to $\left\{ \begin{array}{l} \text{Metals,} \\ \text{Animals,} \\ \text{Elements.} \end{array} \right\}$ Also to $\left\{ \begin{array}{l} \text{Stones,} \\ \text{Fruit, \&} \\ \text{Oil.} \end{array} \right\}$

16. *Species*, is a more special Title, attributed to several Particulars under it : As,

Man to $\left\{ \begin{array}{l} \text{Thomas,} \\ \text{John, \&} \\ \text{James.} \end{array} \right\}$ Also to $\left\{ \begin{array}{l} \text{Peter,} \\ \text{Simon, \&} \\ \text{Paul.} \end{array} \right\}$

17. *Totum*, is whatsoever hath Parts : As, *Man's Body* has *Head, Heart, Arms, &c.* *A Ship* has *Masts, Sails, Ropes, &c.* and thus Parts are such as make up the Whole, or *Totum*.

18. *Contraries*, are Qualities which mutually destroy one another : As, *Heat and Cold, &c.*

19. *Similes*, are such as agree in some Qualities : As, *Good Men* are likened to *Palms for Greenness*. *Bad Men* are likened to *Bad Things for Badness*.

20. *Abstractum*, the Abstract signifies some Form with the Exclusion of the Subject : The Abstract is the Substantive : As, *Whiteness*. It is also called *Denominans*, the Thing denominating.

21. *Concretum*, the Concrete, signifies the same Form with those Qualities, which adhere to the Sub-

Subject; The *Concrete* is the Adjective, as *Albus*, *White*. It is also called *Denominatum*, the Thing denominated.

22. *Prosody* is the Art of Pronouncing Words with due Accent and Time.

23. *Accent* is *Tone* or *Tune*; which is of two Sorts; The *Grave*, or *low Tune*; the *Acute*, or *higher Tune*.

24. *Etimology*, relates to *Words*, and treats of their Kinds, Derivation, Endings, Changes, and Likeness to any Language.

25. *Garnishing* in Rhetoric, is a Metaphor drawn from *Cooks*, or *Gardeners*; who garnish *Dishes* and *Gardens* with *Flowers*, &c. to please the Eye, and the Appetite; But here it signifies *Flowers in Speech* to set off a Subject, to win Belief in the Hearers. It also signifies *Prosody*: See the 22d Definition.

26. *Logic*, is the Art of Reasoning about Men and Things; for the Instruction of One's-self, and Others.

27. *Artificer*, is the Maker of any Artifice: As, *A Clock*, *a Ship*, *an House*, &c.

28. *Artifice*, is the Thing made by the Artificer: As, *A Clock*, *a Ship*, *an House*, &c.

[Note, You will find Abbreviations, or Shortnings of Words used in this Abridgement; as, i. e. for that is; viz. for namely, or that is; &c. for and so forth, or the rest.



T H E

Mystery of Rhetoric

UNVEIL'D, &c.



R H E T O R I C, or the Art of eloquent, or delightful Speaking; is derived from *Greek Words*, which signify to *speake artificially*.

R H E T O R I C is a Faculty, whereby we understand what will serve our Turn concerning any Subject, to win Belief in the Hearer. Hereby likewise the End of Discourse is set forward: To wit, The Affecting the Heart with the Sense of the Matter in Hand.

It has Two Parts: *Viz.*

I. *Garnishing of Speech*, called **ELOCUTION**.

II. *Garnishing the Manner of Utterance*, called **PRONUNCIATION**.

B

L E L O-

I. **ELOCUTION**, or the Garnishing of Speech, is the first, and principal Part of *Rhetoric*; whereby the Speech itself is beautified, and made fine.

And this is either,

1st. The fine Manner of Words, called a *Trope*: Or,

2^{dly}. The fine Shape, or Form of Speech, called a *Figure*.

A *Trope* is an Instrument of Elocution, which adorns our Speech; and in *English* signifies a *Change of Words*; it being derived from a *Greek* Word of the same Signification.

A *Trope*, is when Words are used for Elegancy in a changed Signification: Or, when a Word is drawn from its proper, and genuine Signification to another.

It is a Garnishing of Speech in one Word, and is there only, where the Signification is changed: As, *The Fields rejoice. The Trees of the Wood sing*; (1 Chron. 16. 32, 33.) that is, *they look pleasant and delightful. Herod, that Fox; that is, that politic Dissembler.*

In a *Trope* two Things are to be consider'd:

1st. The Species. 2^{dly}. The Affections.

1st. The Species of Tropes are four; viz.

1. A *Metonymy*; which is when one meet, or convenient Reason, or Argument is put for another: As, *The Efficient* for the *Effect*; or the *Subject* for the *Adjunct*, &c.

2. An *Irony*; which is when one Contrary is put for another: As, *Oh! holy Gentiles; for ungodly Gentiles.*

3. A

3. *A Metaphor*, is a *Trope* which notes out Comparison, and is when one Like is put for another like unto it: As, *The Tempest of War*.

4. *A Synecdoche*; which is when Words more comprehensive are put for Words less comprehensive, and contrarily.

2dly. The *Affections of Tropes*; which are such Qualities as may put Ornament upon any of the fore-mentioned *Tropes*.

The *Affections* are five: viz.

1. *A Catachresis*, which is when the *Trope* is abused; Or, the Words too far wrested from their native Signification: As, *They eat up the Sins of my People*, Hos. 4. 8.

2. *Hyperbole*, which is when the *Trope* is exceedingly enlarged: As, *Thou that art lifted up to Heaven*, Luke 10. 15.

3. *Metalepsis*, which is when divers *Tropes* are shut up in one Word: As, *I pray thee, let me have a double Portion of thy Spirit*, 2 Kin. 2. 9.

4. *Litotes*, which is when a Word is put down with a Sign of Negation; yet as much is signify'd, as if we had spoken affirmatively, if not more: As, *Job*, by this *Figure*, says, *He hath not eaten his Meat alone*, Job 31. 17.

5. *An Allegory*, which is when the Use of the same *Trope* is continued in a long Discourse: As, *Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil*, &c. Eph. 6. 11, to 18.

[Note, That *Antonomasia*, *Onomatopœia*, *Antiphrasis*, *Charientismus*, *Astismus*, *Sarcasmus*, *Parœmia*, *Ænigma*, are called *Tropes*.]

Secondly, The fine Shape, or Frame of Speech, called *A Figure*.

A Figure signifies principally the *Apparel*, or *Ornament of the Body*; which, by a Metaphor, is transferred to signify the *Habit and Ornament of Words, or Speech*: The *Greek*, from which it is derived, signifies the same.

A Figure is an Ornament of Elocution, which adorns our Speech, or a Garnishing our Speech; when Words are us'd for Elegancy in their native Signification: As, *If Error delights us; if Error seduces us; if Error corrupts us; if Error debauches us; Error will ruin us.*

And, as in a *Trope*, or the Fineness of Words, Words are considered asunder by themselves; so in a *Figure*, the apt, and pleasant Joining together of many Words is noted: And as of Words some are proper, others changed from their proper Signification; so of Speeches, some are right and proper as they are; others are figurative, or serving for the Representation of another Thing.

The Signification of a Figure in Scripture is twofold:

1st. When the Scripture itself propounds an Allegorical Signification: As, *St. Paul*, by *Isaac* and *Ishmael*, signifies the *Gospel*. See *Galatians 4. 22, to the End.*

2dly. When a Man's Capacity, or Understanding induces, or leads into a Figure; and by an apt Similitude agrees with some other clear Sense, or Signification of Scripture.

A Figure is two- 1st. A Figure of a Word.

fold: Viz. 2dly. A Figure of a Sentence

1st. A Garnishing of Speech in Words. And,

2dly. The Garnishing of the Frame of Speech in a Sentence.

[Note 1. *The Former belongs to the Matter, and as*

as it were, to the Body of Speech. Note 2. The Latter belongs to the Form, and, as it were, to the Soul; that is, to the Sentence.]

The Garnishing of Speech in Words is, where the Elegancy lies in the placing of one Word: As, *While the Mind is enslaved to Vanity, Vanity will sour the Conversation.*

A Figure of a Word is twofold; *Viz.*

1st. In the Dimension, or Measuring of Sounds, or Words.

2dly. In the Repetition of Sounds, or Words.

1st. Of Dimension.

A Figure in Dimension is that sweet and pleasant Number of Sounds, or Words in a Sentence.

The Figure *Metaplasmus*, Transformation, and all its Kinds, are Figures in Dimension: Of this there are four Kinds; *Viz.*

In striking out, Two; Viz.

1st. *Synalæpha*, a Mingling of Vowels.

2dly. *Ekthipsis*, a Striking out of Vowels.

In adding to, and taking from, six Figures; viz.

1. *Prosthesis*, Aposition. 4. *Paragoge*, Production.

2. *Syncope*, Contraction. 5. *Apocope*, a Cutting off.

3. *Epenthesis*, Interposition. 6. *Apharesis*, a Taking away.

In Dividing, and Shortning, Two; viz.

1. *Diaeresis*, Division. 2. *Syneresis*, a Shortning.

In Changing, there are five Figures; viz.

1. *Tmesis*, Section, or Division. 2. *Metathesis*, Transposition. 3. *Antithesis*, Opposition. 4. *Dia-stole*, Extension, or Stretching forth. 5. *Systole*, Correction, or Shortning.

2dly Of Repetition.

A Figure of a Word in Repetition of Sounds, or Words in a Sentence; which are these following.

1st. If

- 1st. If in the same Word, it is *Epizeuxis*.
 - 2^{dly}. If in divers Words, it is *Anadiplosis*.
 - 3^{dly}. If in the Beginning of Sentences, *Anaphora*.
 - 4^{thly}. If in the Endings, it is *Epistrophe*.
 - 5^{thly}. If in the Beginnings and Endings, *Sim-
plocé*.
 - 6^{thly}. If in the Beginning and End of a Sen-
tence, *Epanalepsis*.
 - 7^{thly}. If repeated backwards, *Epanados*.
 - 8^{thly}. If a little unlike, and of divers Originals, and Descents, it is *Paranomasia*.
 - 9^{thly}. If of the same Original, it is *Polyptoton*.
- There are likewise other Figures of a Word ; viz. *Climax*, *Anatanaclasis*, *Antithesis*, *Plocé*, *Paragmenon*, *Synthesis*, *Hendiadys*, *Hypallage*, *Hyporbaton*, *Ellipsis*, *Asyndeton*, *Polyasyndeton*, *Hystorologia*, *Zeugma*, *Hellenismus*, *Syneceiosis*, *Oxymoron*, *Pleonasmus*, *Antiptosis*.

2^{dly}. Garnish of the Frame of Speech, in a Sentence, called *Figura Sententiæ* ; is a Figure, which, for the forcible Moving of the Affections, does after a sort beautify the Sense, and very Meaning of a Sentence ; because it carries with it a certain manly Majesty, which far surpasses the soft Delicacy of the former Figures, they being, as it were, effeminate and musical ; these virile and majestic. It is when the Ornament lies in the whole Sentence ; Or in other Words, where the Elegancy is diffused thorow the Structure of one, or more Sentences. As *Isa. 1. 2. Hear O Heavens ! Hearken O Earth ! I have nourished, and brought up Children, and they have rebelled against me.*

The Figures of a Sentence are called pathetical: They are also called moving Figures, or Figures that move the Affection, and Passion, and are these:

- | | | |
|------------------------|--------------------------|------------------------|
| 1. <i>Ecpbonefis.</i> | 7. <i>Diatypesis.</i> | 13. <i>Parechesis.</i> |
| 2. <i>Periphrasis.</i> | 8. <i>Paratipsis.</i> | 14. <i>Metabasis.</i> |
| 3. <i>Parentesis.</i> | 9. <i>Epanorthosis.</i> | 15. <i>Apostrophe.</i> |
| 4. <i>Epipbonema.</i> | 10. <i>Paradiastole.</i> | 16. <i>Erotesis.</i> |
| 5. <i>Horismos.</i> | 11. <i>Hypotyposis.</i> | 17. <i>Parrhesia.</i> |
| 6. <i>Synonymia.</i> | 12. <i>Aposiopesis.</i> | |

A Figure of a Sentence is either in Thought, and Musing; by the Greeks called in *Logismo*: Or in Questioning and Answering, called in *Dialogismo*.

1st. Of in *Logismo*.

Figures of a Sentence in *Logismo* are,

1. *Apostrophe.* And, 2. *Prosopopæia.*

[Note, *Logismus* is when a Sentence is made, or fashioned without Conference.]

2dly. Of in *Dialogismo*.

Figures of a Sentence in *Dialogismo* are,

- | | | |
|----------------------|-----------------------|------------------------|
| 1. <i>Apologia.</i> | 3. <i>Epitrophe.</i> | 5. <i>Hypophora.</i> |
| 2. <i>Prolepsis.</i> | 4. <i>Anacænosis.</i> | 6. <i>Synchorexis.</i> |

[Note, In *Dialogismo* is when Sentences are made, or fashioned in Conferences; and consist in Question and Answer.

Tropes and Figures are the Virtues of Speech, and Stile, as *Barbarisms* and *Solecisms* are the Vices. I shall begin with a Trope. And,

1st. A *Metonymy*.

Metonymy is derived from Greek, and signifies a Change of Names, or the Putting one Name for another.

A *Metonymy* is a Trope, or Form of Speech, where-

whereby the Orator puts *One Thing for another*; which by Nature are nigh knit together.

This *Change of Name* is used principally four Ways.

1. When the *Cause* is put for the *Effect*.
2. When the *Effect* is put for the *Cause*.
3. When the *Subject* is put for the *Adjunct*.
4. When the *Adjunct* is put for the *Subject*.

Or, as Others define it :

It is an *Exchange of a Name*, when one *Word*, or *Name* comes in lieu of another ; not for a Similitude, but for other natural Affinity, or Coherence.

A *Metonymy of the Cause*, is either 1st. When the *Cause* is put for the *Effect*, which is called a *Metonymy of the Efficient*. Or, 2dly. When the *Name of the Matter* is put for a Thing made of the same; called a *Metonymy of the Matter*. Or, 3dly. When the *Instrument* is put for the *Effect*; thereby called a *Metonymy of the Instrument*.

1. English Examples of a *Metonymy of the Efficient, or Cause* :

Venus for Love. Mars for War. Bacchus for Wine. My Blade is right How, for my Blade is of How's making.

He learned his Arguments of Aristotle, i. e. from his Works.

He learned his Eloquence of Tully, i. e. from Tully's Works.

2. Scriptural Examples of a *Metonymy of the Cause, or Efficient*.

They have Moses, and the Prophets; Luke 16, 29. that is, they have the Writings of Moses, and the Prophets in the Old Testament.

And

And be sure your Sin will find you out. Num. 32.

23. [*Here Sin the Cause, is put for Punishment, the Effect*

2dly. *A Metonymy of the Matter*, is when the Name of the Matter is put for the Thing made of the same.

1. English Examples of a Metonymy of the Matter.

My Seed, viz. my Children. I want Silver, viz. Money.

They eat the finest Wheat, that is to say, Bread.

2. Scriptural Examples of a Metonymy of the Matter.

Dust thou art; i. e. Thou art formed out of the Dust. Gen. 3. 9.

He was laid in Iron, i. e. in Fetters made of Iron. Psalm 105. 18.

Worshipped Wood, and Stone; i. e. Idols made of Wood and Stone. Dan. 5. 4.

3dly. *A Metonymy of the Instrument* is, when the Instrument is put for the Effect thereby.

1. English Examples of a Metonymy of the Instrument.

The Sword of Gideon slew the Medianites. [*Here Sword is the Instrument of their Slaughter.*

I know that to be his Hand; viz. his Hand-writing.

I know his Tongue. [*Note, His Tongue is put for Speech, or Voice.*]

2. Scriptural Examples of a Metonymy of the Instrument.

Was not ashamed of my Chain, i. e. my Bonds, &c. 2 Tim. 1. 16.

The Sword of the Lord, and of Gideon, viz. the Wrath of the Lord, and Gideon, or Slaughter.
Judges 7. 20.

Let God weigh me in an even Ballance. Job 31. 6.

[*Here Ballance, an Instrument of Equity, is put for Equity itself.*]

2dly. *A Metonymy of the Effect* is, when the *Effect*, or *Thing caused* is put for the *Cause*.

1. *English Examples of a Metonymy of the Effect.*
Death is pale; i. e. *Death makes pale.*

Wine is bold; i. e. *Wine makes a Man bold.*

Fear is sad; viz. *makes sad.*

2. *Scriptural Examples of a Metonymy of the Effect.*

There is Death in the Pot; i. e. *some deadly Thing which causeth Death.* 2 Kings 4. 40.

A dumb and deaf Spirit, viz. *making the possessed dumb and deaf.* Mark 6. 17, to 25.

He is become my Salvation; i. e. *my Saviour.* Exo. 15. 2.

3dly. *A Metonymy of the Subject* is when the *Subject*, or *that to which any Thing belongs*, is put for the *Adjunct*, or *that which belongs thereto.*

[*Note, This Metonymy is made nine Ways.*]

(1.) When the *Subject* is put for the *Accident inherent.*

1. *He is like King William*: i. e. *victorious.*

2. *Hezekiah was like unto King David*; i. e. *righteous.* 2 Chron. 29.

(2.) When the *Container* is put for the *Thing contained.*

1. *Drink the Cup*, for *Drink the Wine contained in the Cup.*

Drink ye all of it. i. e. the Wine. Mat. 26. 27.

(3.) When the *Place* is put for the *Inhabitants*,
or *Things it contains*.

1. *We are to war against Spain, i. e. the Spaniards.*
2. *Ob Jerusalem, Jerusalem! &c. that is, Ob Elders and People of Jerusalem, &c. Mat. 23. 37.*

(4.) When the *Place* is put for the *Actions properly done in the Place*.

1. *The Church is done; that is, the Prayers, Sermon, &c. are done.*
2. *Because of thy Temple, &c. viz. divine Exercises, &c. Psalm 68. 29.*

(5.) When the *Possessor* is put for the *Thing possessed*.

1. *I have it, or it is with me; viz. At my House, or in my Possession.*
2. *Pass not from thy Servant, viz. from my House, or Tent. Gen. 18. 3.*

(6.) When the *Seat or Place* is put for the *Quality inherent to the same*.

1. *He is a Man of Heart, that is, He is a Man of Courage.*
2. *The Heart is deceitful, &c. viz. Heart being put for the Will, &c. Jer. 17. 9.*

(7.) When the *Counsellor*, who personates his *Client*, is put for *him he personates*.

1. *The Cause will go against the Counsellor, that is, against his Client.*
2. *Joshua took, &c. Josh. 10. 28. that is, the Israelites he represents.*

(8.) When *Time itself* is put for the *Things usually done in Time*.

1. *They had a good Summer, that is, a good Harvest, &c.*

2. *Save me from this Hour, viz. from Death, &c.*
John 12. 27.

Note, *This Trope is made contrariwise, viz.*

1. *They had a good Harvest, that is, a good Summer, &c.*

2. *When the Harvest-man gathereth Corn, viz. in Summer.* Isa. 17. 5.

(9.) When the Name of the Thing signified is put for the Sign.

1. *Gay is put up at Westminster, that is, his Statue.*

2. *Ye shall eat the Passover, that is, the Paschal Lamb; a Sign of the Passover.* Exod. 12. 11.

4thly. *A Metonymy of the Adjunct, is when the Adjunct, or that which belongs to any Thing, is put for the Subject, or Thing, to which it belongs, or is adjoined.*

Note, *This Metonymy is made nine Ways, viz.*

(1.) When the Sign is put for the Thing signified thereby.

1. *The English and Spaniards are going to Arms, viz. to War.*

2. *The Scepter shall not depart from Judah, &c.*
i. e. *the Kingdom.* Gen. 49. 10.

(2) When the Quality is put for the Person subject thereunto.

1. *Deserts are preferred, i. e. Men deserving are preferred.*

2. *Righteousness shall look down from Heaven, that is, God in whom Righteousness resteth.* Psa. 85. 11.

(3.) When the Adjunct of Time is put for the Persons, or Things subject thereunto.

1. Take

1. *Take heed, young Idleness, for Take heed, idle Youth.*
2. *The Days are evil, i. e. for the Heart and Conversations of the People.* Eph. 5. 16.
- (4.) When the Names of the Virtues themselves, are put for Good Men; and the Names of the of the Vices themselves are put for evil Men; and also, when the Names of divers other Things are used for the Persons to whom they are adjoined, or appertain.
 1. *Here comes Justice; for here comes a just Man.*
 2. *Set thy House in Order, i. e. thy household Affairs.* 2 Kings 20. 1.
- (5.) When the Thing set, or done in the Place, is put for the Place itself.
 1. *I am going to the Play, meaning to the Play-house.*
 2. *I am come to sacrifice, viz. to the high Place.* 1 Sam. 16. 2.
- (6.) When the Thing contained is put for the Container; or the Abstract for the Concrete.
 1. *Take the Wine away, meaning the Bottles, &c. that contain it.*
 2. *The Lord loveth Righteousness, i. e. Righteous People.* Psalm 11. 7.
- (7.) When the Antecedent, or that which goes before, is put for the Consequent, or that which follows.
 1. *Will ye hear? i. e. will ye obey? or do as I say?*
 2. *Hearken unto my Voice; for obey my Commandments.* Exod. 18. 19.
- (8.) When the Consequent is put for the Antecedent.

1. They

1. *They are buried, that is, they are dead.*
2. *And one is not, that is, He is dead. Gen. 42. 13.*

(9.) *When all Things going together, one is put for another; or one for all.*

1. *Marlborough overcame the French, that is, He, and his Army.*
2. *Joshua overcame the Canaanite, i. e. He, and his Army. Josh. 11. 21, 22.*

Metonymy Fines, or a Metonymy of the End.

A Metonymy of the End, is when the End is put for the Means conducing to the same.

English Examples.

Derwentwater was beheaded for an Example; but the Means hereof was his Rebellion against the King.

Many Persons are hanged for Examples; but their Theft, &c. is the Means hereunto.

Scriptural Examples.

Awake my Glory, Psalm 57. 8. i. e. my Tongue given to glorify God.

Sodom and Gomorrah are set forth for an Example; Jude 7. that is, They were punished for Sin, and serve as an Example.

[Here you may see the End, which was their Overthrow, is put for Sin, which was the Means to it.

A Metonymy of the Form, is, when the Form is put for the Thing to which it gives a Being.

English Examples.

Hear Modesty, i. e. for Some one very modest.

See Covetousness, for A very covetous Person.

So we put Art for an Artificer; and Pride for a proud Man.

Scrip-

Scriptural Examples.

Seventy Souls went down into Egypt, for seventy Persons. Exod. 1. 5.

And the Souls that they had gotten, for the Children. Gen. 12. 5.

Sixteen Souls, Gen. 46. 18. *i. e. Sixteen Sons.*

2dly. Of a *Synecdoche*.

Synecdoche is derived of *Greek*, and signifies a *Trope*, or *Form of Speech*, whereby the more comprehensive Words, are put for the less comprehensive; and contrarily: Or, when a Part is understood by the whole, or, the Whole by a part; the General by the Special, and the Special by the General: Or, it is an Exchange of the Name of the Part of the Whole, or of the Name of the Whole for the Part.

This Figurative Exornation gives a Grace unto Speech, which otherwise it would want; enforcing the Understanding of the Hearers to a deeper Consideration of the Sense and Meaning; and is chiefly four-fold, *viz.*

1. *Synecdoche Speciei*, or, a *Synecdoche Special*.
2. *Synecdoche Partis*, or a *Synecdoche of the Part*.
3. *Synecdoche Generis*, or a *Synecdoche of the General*.
4. *Synecdoche Totius*, or a *Synecdoche of the Whole*.

It is made those Four ways also.

1. The *Singular Number* is put for the *Plural*.
2. The *Plural Number* is put for the *Singular*.
3. A *Certain Number* is put for an *Uncertain*.
4. An *Uncertain Number* is put for a *Certain Number*.

1. Sy-

1. *Synecdoche Speciei*, is when the special or particular Sort, implies a more general.

English Examples

Job for a Patient Man. *Solomon*, for a Wise Man. *Cæsar*, for a King. *Cræsus* for a Rich Man.

Scriptural Examples.

Our Fathers trusted in thee, &c. Psalm 22. 4. viz. *Fathers* the more Special Name is put for *Ancestors*, the more general Name.

He breaks the Bow, and cuts the Spear in sunder, &c. Psalm 46. 9. By *Bow* and *Spear* which are Special Names, are understood all weapons of War.

2. *Synecdoche Partis*, or a *Synecdoche* of the Part, or Member; i. e. when a Part is put for the Whole.

English Examples.

I'm Censured by many Tongues, viz. by many Men

Here you see, *Tongues* is put for *Men*.

I see London; tho' at that time I see but Pauls; nay, perhaps but a small part of Pauls.

Scriptural Examples.

And the Souls, Gen. 12. 15. for the Men and Women that belonged unto Him.

Let every Soul be subject, Rom. 13. 1. for Men and Women.

3. *Synecdoche Generis*, or General; is when a general Word comprehends the Particular: Or, when the more general Word or Name is put for the special.

English Examples.

Put up your Weapon, for *Put up your Dagger, Knife, &c.*

He

He is not; i. e. He is dead. I went to see the living Creatures; i. e. I went to see the wild Beasts.

Scriptural Examples.

All Flesh hath corrupted his way, Gen. 6. 12. i. e. all Men.

Rachel weeping for her Children, and would not be comforted, because they are not; Mat. 2. 18. for lived not.

Preach the Gospel to every Creature, Mar. 6. 15. i. e. to Men and Women, and not to any other Creatures.

4. *Synecdoche Totius, or Whole, is when the Whole is put for a Part.*

English Examples.

He carries a Goldsmith's Shop on his Fingers; for Rings. I fell into the Water, and swallowed the Thames; for swallowed Part of the Water.

Scriptural Examples.

Behold Dagon was fallen upon his Face to the Ground; 1 Sam. 5. 3. Tho' the same Verse declares that before its Fall, the Head, and both the Palms of his Hands were cut off upon the Threshold, &c. And Gen. 35. 26. Heb. 11. 13.

The other four Ways are:

1. When the Singular Number is put for the Plural.

English Examples.

The English Man overcame the Hollander; i. e. the English Army overcame the Dutch Army.

The Roman was Victor in Battle; i. e. the Army of the Romans.

Man is a Dependent, for Men are Dependents.

Scriptural Examples.

Therefore we conclude, that a Man is justified by Faith, &c. Rom. 3. 28. for Men are justified by Faith.

Man that is born of a Woman, Job 14. 1. i. e. Men that are born of Women.

2. When the *Plural Number* is put for the *Singular*.

English Examples.

After we conclude this, we shall come to, &c. Here the Orator is speaking of himself only.

It is our Will and Pleasure, &c. i. e. The King's Will, &c.

A Widower, or Widow says, It is at our House, for my House.

Scriptural Examples.

And Jephthah was buried in the Cities of Gilead, Judges 12. 7. i. e. In one City of Gilead.

Sarah should have given Children suck, Gen. 21. 7.

[Here the *Plural Children* is put for the *Singular Child*.]

His Daughters, &c. Gen, 46. 7. Now he had but one Daughter.

3. When a *Certain Number* is put for an *Uncertain*.

English Examples.

There were a thousand Men; when perhaps there were two thousand Men; and perhaps not five hundred; which is a certain Number for an uncertain Number.

Scriptural Examples.

A just Man falleth seven times, &c. Prov. 24. 16.

& 26. 25. i. e. often, or many times.

And flee before thee seven ways, Deut. 28. 7. i. e. many ways. Zech. 3. 9. Psalm 105. 8.

4. When an *Uncertain Number* is put for a *Certain*.

English Examples.

The Dead shall rise, for all the Dead shall rise.

The English are wicked, for all the English are wicked.

If

If the present Measures go on the English will be overthrown; that is, all the English will be overthrown.

Scriptural Examples.

And many ----- that sleep ----- shall awake, &c.

Dan. 12. 2. [Here an uncertain is put for a certain Number, i. e. all Men.]

3dly. Of a Metaphor.

Metaphor is deriv'd of Greek, and signifies to translate, or, a removing over.

Metaphor is the artificial Translation of a Word from the proper Signification, to another not proper, but yet nigh and alike:

Or it is a Translation of Words from one Species to another.

Or it is the friendly Borrowing of a Word to express a Thing with more Light, and better Note; tho' not so directly, and properly, as the natural Name of the Thing meant would signify.

It is a Trope, when we express ourselves by a Word of a like Signification to that which we mean; or when the Property of one Thing is translated to another, or removed to another.

And it repented the Lord, &c. Gen. 6. 6. [Here you see the Property of Man is translated to the Omnipotent, and Omniscient God.]

A Metaphor is pleasant and profitable, for that it enriches our Knowledge with two Things at once; i. e. 1st. The Truth. 2dly. A Similitude.

[Note, There is nothing in the whole Universe, from whence the Simile may not be taken.]

The first Rule concerning a Metaphor.

A Metaphor ought not to be far fetched, as that the Similitude may not easily appear.

The second Rule concerning a Metaphor.

A Metaphor ought to be drawn from the Noblest Things of Art or Nature, as the Poets, &c. who choose rather to say Rosy-finger'd, than Red-finger'd Sarah.

English Examples.

The Sky of your Virtue overcast with Sorrow.

The Wounds of Grief. ----- Flowers of Oratory.

You, Madam, are the most excellent Star, that shines in the bright Element of Beauty.

You are the Sun-shine of my Delight.

The Pearls of the Dew, i. e. the Drops.

The Stars of the Meadows, i. e. the Flowers.

The Music of the Waters, i. e. the Murmuring.

We kept Love a close Prisoner, i. e. we conceal'd Love.

In England they divorce the fair Marriage of the Head and Body for High-Treason.

Scriptural Examples.

The Queen of Sheba saw the Wisdom of Solomon, 1 Kings 10. 4. (Here saw signifies prov'd, and understood his Wisdom; or She saw the Effect of his Wisdom.

John said Christ would baptize with Fire, i. e. with exceeding great Trials. Mat. 3. 11.

You looked for much, and loe! it came to little. Hag. 1. 9. [Here to look for, signifies to hope for much]

The Eye is not satisfied with seeing, nor the Ear fill'd with hearing; Eccles. 1. 8. [In this Place by Eye and Ear, we are to understand the Desire of the Mind kindled by those Senses.

By Metaphor in Scripture, Christ is called a Vine, a Rock, a Lamb, a Lyon, &c. Also we read

read of Metaphors from *Leaven, Salt, Trees, Seed, Armies*, and from almost all Occupations in Life.

Besides these in Scripture, we find many *Hyperbolical Metaphors*: As,

The Stone shall cry out of the Wall, and the Beam out of the Timber shall answer it. Hab. 2. 14.

The Ways of Sion do mourn, &c. Lam. 1. 4.

4thly. Of an *Irony*.

Irony is derived of *Greek*, and signifies *Mocking, or Counterfeiting, or Dissimulation*.

Irony is a mocking *Trope*, whereby in *Derision* we speak contrary to what we think, or mean; or when one *Contrary* is signified by another: As, *Black* by *White, White* by *Black; Good* by *Evil, or Evil* by *Good, &c.*

English Examples.

He was no notorious Malefactor; but he had been thrice on the Pillory, thrice burnt in the Hand, twice cast for capital Crimes, and he has been in all the Prisons in and about London.

Milo had but a slender Strength, and weak Stomach, who carried an Oxe a Furlong on his Back, and then killed him with his Fist, and eat him to his Breakfast.

If we see a very crooked Body, we say, There's Shapes.

If a very brown and ordinary Person, we say, There's a Beauty.

If a little Man, There's a Goliath.

If a great Man, There's a Little Body.

Scriptural Examples..

Behold the Man is become as one of us. Gen. 3. 22.

Go, and cry unto the Gods which ye have chosen.

Judg. 10. 14.

Mi-

Micaiah bids Ahab go to Battle against Ramoth-Gilead, and prosper; i. e. go up, and perish. 1 Kings 22. 15.

Sleep on now, and take your Rest, &c. Mat. 26. 45.

No doubt but ye are the People, &c. Job 12. 2.

Elijah mocked the Worshippers of Baal, and said, Cry aloud, for he is a God, either he is talking, he is persuing, or he is on a journey, &c. 1 Kings 18. 27. Amos 4. 4. 5. Eccles. 11. 9.

Now follow The Affections of Tropes.

Note, In the Affections of Tropes Words are very much abused, and yet they are to be justified by Rhetoric; nay, they are the Flowers of Rhetoric: So if a Man understand this little Book well, he may always free himself from all Blame laid against him, for the Abuse or Misuse of Words or Phrases; and make them appear as Rhetorical Beauties.

The Affections are five.

1. *Catachresis* is derived from Greek Words, that signify to abuse, or misuse.

Catachresis is the Abuse of a Trope, when one Word is abusively put for another Word.

English Examples.

The Elbow of his Nose, for a Crook on the Nose.

A Voice beautiful to my Ears, viz. musical.

I threaten'd him a good Turn.

Scriptural Examples.

They eat up the Sins of my People. Hof. 4. 8.

The Blood (the Juice) of the Grape. Deut. 32. 14.

And I returned to see (for to hear) the Voice.

Rev. 1. 12.

2. *Hyperbole* is derived of Greek, that signifies to exceed Measure and Bounds.

Hy-

Hyperbole expresses Impossibilities, yea Things above all Belief; yet rather to conceive the Un-speakableness than the Untruth of the Relation.

English Examples.

Rivers of Tears gushed out of her Eyes

Her Grief rent her Heart in Pieces.

He has a bottomless Belly, viz. of a Glutton.

He is heartless; viz. He is a Coward.

The worst that ever Eye saw.

----- *beyond the Bounds of Thought.*

Scriptural Examples.

Cities fenced up to Heaven. Deut. 9. 4.

Saul and Jonathan were swifter than Eagles, &c.

2 Sam. 1. 23.

The whole World could not contain the Books if they were written, &c. John 21. 25.

Note, *Hyberbole* has two Branches:

1. When we advance the Signification, and it is called *Auxesis*.

2. When we diminish the Signification, and it is called *Meiosis*.

English Examples in *Auxesis*.

We call a proud Man, Lucifer; a Drunkard, a

Swine; and an angry Man, a mad Man.

We say of a fair Virgin, she is an Angel; and of good Musick, Heavenly Harmony.

Scriptural Examples in *Auxesis*.

And I will make thee unto this People a strong brazen Wall. Jer. 15. 20.

And all Countries came into Egypt to Joseph, for to buy, &c. Gen. 41. 57. & 11. 4.

English Examples in *Meiosis*.

Of a very large Wound we may say it is a Scratch.

And of a flat Fall a small Foil.

He

*He is a testy Fellow, meaning a raging Railer.
Of Cræsus, He left a little Money.*

Scriptural Examples in Meiosis.

-----*After a dead Dog, after a Flea.* 1 Sam. 24. 15.
How much less Man, that is a Worm; Job 25. 6.
I which am but Dust and Ashes. Gen. 18. 27.

3. *Matalepsis* is derived of Greek, that signifies *Participation*; or it is the multiplying of a *Trope* in one Word, when there are many *Tropes* in the Word.

English Examples.

The City was all gathered together.

[*City* is put for *London*, by a *Synecdoche general*; the general Word comprehending and meaning the particular. And *London* by a *Metonymy of the Subject*, for its *People*; and the *People* for a part of the *People*, by a *Synecdoche of the Whole for the Part*.]

Scriptural Examples.

All the City was moved. Mat 21. 20.

[*City* is put for *Jerusalem*, and *Jerusalem* for the *People*; and the *People* for a part of the *People*.]

See Lam. 4. 4. Mal. 4. 2. & Exod. 27. 23.

4. *Allegory* is derived of Greek, that signifies *Changing*, or *Inversion*; and must be understood otherwise than the literal Writings shew.

Note, As a *Metaphor* may be compared to a *Star* for *Brightness*, so an *Allegory* may be compared to a *Company of Stars*.

English Examples.

Shall we suffer these Crocodiles to come upon our brazen Wall, and oppress our Merchants, crush our Carcasses with their great, and strong Teeth, drink our Blood; and fill their insatiable Bags with our Glory.

Rub

Rub not the Scar, lest You open again the Wound that is healed; and so cause it to bleed afresh.

Scriptural Examples.

Prov. 23. 29. Job 29. 6. Hof. 23. 14, 15. Jer. 23. 5, 6. Eccl. 12. 5, 6. Mat. 13. 8. & 15. 11. Luke 10. 34. Exod. 34. 22
1 Cor. 3. 7, &c. Gal. 4. 25.

5. *Litotes* is derived of *Greek*, and signifies *fine*, or *small*, or *Extenuation*; it is a Word put down with a Sign of *Negation*, yet understood *affirmatively*: It is a kind of *Synecdoche*, and therefore needs no Example.

Note 1. These *Figures* following are called *Tropes*.

Note 2. They are so much like the *Figures* that are past, that they are a kind of the same *Species*; so that there is no Occasion for Examples of them.

1. *Antonomasia* is derived of *Greek*, and signifies *putting an Office, Nick-name, or Common Name, or Dignity, instead of the Proper Name*; or it is a kind of *Synecdoche Generis*.

2. *Onomatopœia* is derived of *Greek*, and signifies *to feign a Name from the Sound*. It is a kind of *Metonymy*.

3. *Antephrisis* is derived of *Greek*, and signifies *to speak by Contraries*: It is a kind of *Irony*.

4. *Charientismus* is derived of *Greek*, that signifies *to jest*; which mitigates hard Matters with pleasant Words: It is a kind of *Irony*.

5. *Astismus* is derived of *Greek*, that signifies *a Civil, and Pleasant Jest*: It is a kind of *Irony*.

6. *Sarcasmus* is derived of *Greek*, and signifies *a Biting Scoff*: It is near an *Irony*, but more bitter, as *Astismus* is more sweet.

7. *Paræmia* is derived of *Greek*, that signifies

to speak in Proverbs; and has respect to Things and Times: It is a kind of *Allegory*.

8. *Ænigma* is derived of Greek, that signifies to speak obscurely; yet worthy of Praise: It is a kind of *Allegory*.

Figures of Words or Sounds are twofold: viz.

1. A Garnishing of Speech in Words, or Sounds.

2. A Garnishing of the Frame of Speech in a Sentence.

As to the *First*, see the 13th Page, and there You will find a *Note of Garnishing of Words, or Sounds*.

As to the *Second*, see the 14th Page, and there You will find a *Note of Garnishing of the Frame of Speech in a Sentence*. Nevertheless I will give You some further Instances of them as follow.

Metaplasimus, Transformation: It is a Figure, when by reason of the Verse, &c. something is necessarily changed, &c.

Prosthesis, a Figure whereby a Letter or Syllable is added to the Beginning of a Word.

Aphaeresis, a Figure whereby a Letter or Syllable is taken away from the Beginning of a Word.

Syncope is a Figure, whereby a Letter or Syllable is taken from the Midst of a Word.

Epenthesis is a Figure, whereby a Letter or Syllable is put into the Midst of a Word.

Apocope is a Figure, whereby the last Letter, or Syllable of a Word is cut off, or taken away.

Paragege is a Figure, whereby a Letter, or Syllable is added to the End of the Word.

Antithesis and *Antistæchen* are Figures, whereby one Letter is put for another in any part of a Word, &c. &c. &c.

[Note,

[Note, *Antitbesis* is mostly understood of Sentences.]

Epizeuxis is derived of Greek, and signifies to join together; or a joining together of the same Word, or Sound. [Note, This Figure serves to the emphatical Setting forth the Passions of the Mind.]

This Figure is twofold: *Viz.*

1. In part of a Sentence. In the Beginning } of a Sentence.
Word, which is { 2. In the End }
2. In a whole Word.

English Examples of the Second.

Ah Charles, Charles, how Lust hath thee moved!
Death, Death upon Death to the Adulterer!
Terrors, Terrors upon Terrors will lay hold on
Charles.

Scriptural Examples.

Isa. 51. 9. *Mat.* 23. 37. *Isa.* 52. 1. & 51. 17. & 38. 19.
& 40. 1. *Judg.* 5. 12. *Ezek.* 21. 9, 27. *1 Sam.* 18. 33.

Anadiplosis is derived of Greek, and signifies to double, or redouble. In this Figure the last Word or Sound of the first Clause is repeated in the Beginning of the next.

English Examples.

Prize Learning: Learning is a Jewel too precious to be slighted.

With Death, Death must be recompenced.

On Good Deeds, Good Deeds ought to be heaped.

Scriptural Examples.

Isa. 30. 9. *Deut.* 8. 7. *Rom.* 14. 8. *Psal.* 48. 8. & 122. 2. 3.
& 145. 11. *Jer.* 2. 11, 12, 13. *Luke* 7. 31, 32. *Psal.* 9. 8, &c.

Climax is derived of Greek, and signifies to ascend, or descend. Or, *Climax* is a Figure, when a gradual Progress is used in *Ascending*, or *Descending*.

English Examples.

His Arms no oftner gave Blows, than the Blows gave Wounds; than the Wounds gave Death. Thy Words are full of Cunning, thy Cunning of Promises, thy Promises of Wind.

Scriptural Examples.

He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me. Mat. 10. 40. All are yours, you are Christ's, and Christ is God's. 1 Cor. 3. 22, 23. Rom. 10. 14, 15. & 8. 30 1 Cor. 11. 3. 2 Pet. 1. 5, 6, 7. Ro. 5. 3, to 5.

Antithesis is derived of Greek, and signifies Opposition in Letters, Words, or Sentences.

English Examples.

He is gone, but yet by a gainful Remove; from painful Labour to quiet Rest; from unquiet Desires to happy Contentment; from Sorrow to Joy; and from transitory Time to Immortality.

So well fought were the Eyes of his Mind, that by them he saw Life in Death; Exaltation in Falling: Glory in Shame; Light in Midnight-darkness; and a Kingdom in his Bondage.

Scriptural Examples.

Isa. 5. 20. Prov. 3. 33. & 12. 24. & 13. 7, 8. & 3. 35. & 14. 11, with ver. 34. Isa. 69. 9. Jer. 1. 1. Prov. 26. 2.

Hysterologia is a preposterous Speech, or the Cart before the Horse.

English Examples.

He is in Health, and alive. Quest. Is Mary here? Answ. She is gone, but she came here.

Scriptural Examples.

Psalms 7. 14. Isa. 38. 21, 22. Gen. 11. 11. & 30. 22, 23.

Now

Now of *Figures of a Sentence*, that move *Affection and Passion*.

1. *Ecphrasis* is derived of *Greek*, and signifies *Crying out*, or *Exclamation*. It is express'd by an *Adverb*, as *Alas! Ob! Behold!* which are *Signs* of this *Figure*.

English Examples.

O! admirable Clemency and Mercy! O Tyrant Heaven, and Traitor Earth, how is this done! How is this suffered! Hath this World a Government! O glorious Triumphs over unarmed Captives!

Scriptural Examples.

[Note, *In Scripture*, *Ecphrasis* is made divers *Ways*.

1. By *Triumph*: *O Death! where is thy Sting? O Grave! where is thy Victory?* 1 Cor. 15. 55.
2. By *Derision*: *Ab? Thou that destroyest the Temple.* Mark 15. 29.
3. By *Love*: *O! how amiable are thy Tabernacles?* Psalm 84. 1.
4. By *Admiration*: *O Lord! how excellent is thy Name?* Psalm 8. 1.
4. By *Indignation*: *O! full of Subtilty and Mischief.* Acts 13. 10.
6. By *Abhorrence*: *O! wretched Man that I am, &c.* Rom. 7. 24.
7. By *Prayer*: *O! that the Salvation of Israel was come, &c.* Psalm 14. 17.
8. By *Lamentation*: *O! Jerusalem, Jerusalem, &c.* Luke 13. 34.
9. By *Reprehension*: *O foolish Galatians! &c.* Gal. 3. 1. Acts 7. 51, 52.

[Note, *All these Scriptural Examples* are made *English* by changing the *Names of Places*, &c.

Epi-

Epiphenema is *Acclamation*, or *Crying out* with the Voice.

English Examples

*So inconstant is the Favour of Great Men.
So hard it is to escape the Weight of Temptation.*

Scriptural Examples

Luke 10. 30. Mat. 29. 27. Mark 7. 37. Acts 19. 20.
Psalm 72. last Verse.

Epanorthosis is derived of Greek, and signifies *to correct*: This Figure is of great Use, for when we have expressed what we do not like, we call it back, and amend, or correct it.

English Examples.

*Joseph was amongst his Brethren; did I say Brethren? nay, Lion-like Monsters.
For those thy shameful, and accursed Facts, what shall I call You? A Wretch; nay, a Beast; nay, a poisonous Serpent: Yea, none of these are fit enough for you: A Devil you are, both in respect of your Malice which You possess; and of the sundry Mischiefs You daily commit.*

Scriptural Examples.

Gal. 4. 9. Acts 25. 27. 1 Cor. 15. 10, Rom. 8. 34. Isa. 49. 15. Luke 11. 27, 28, &c.

Apophesis is derived of Greek, and signifies *to be silent*, when through Vehemency of Speech the Sentence may be understood.

English Examples.

I might say much more, but Modesty commands Silence.

I let pass your frequent Drunkenness, Your wanton Company, your Adulteries, and your Gluttonies.

Scrip-

Scriptural Examples.

Pfalm 6. 3. Luke 19. 42. 1 Kings 21. 7. Heb. 3. 11. John 12. 27. Pfalm 95. 11. & 85. 35. 2 Cor. 12. 6. Isa. 1. 13.

Aporia is derived of Greek, and signifies *Want of Passage*; so we argue the Cause with ourselves as it were thus, *I know not what to term it, Folly, or Forgetfulness; Ignorance, or Wilfulness.* Or thus: *What shall I do? Whither shall I fly? Whom shall I blame? What shall I pretend?*

Apostrophe, a *Dislike*, or *Turning the Speech* from one Person to another.

Synonymia, or *Synonymy*, or *Synonimas*, or *Synonymous*, signifies *divers Words of one and the same Kind*. As if I should say, *Wisdom in the poor Man lies as a Thing despised, rejected, oppressed, buried, and utterly extinct.*

Prosopopæia is to *make, or feign a Person*, and apply him thus. When in our Speech what Thing soever which is not a Person, is metaphorically represented as a Person: As *Truth, Virtue, Wisdom, &c.*

[*Note*, This Figure is like *Dialogismus*, differing only in this; when the Person feigned speaks all himself, then it is *Prosopopæia*; but when the Speaker answers now, and then to the Question; it is called *Dialogismus*.]

Hirmos, or *Knot*, is a Figure, whereby a sudden Entrance is made into a confused Heap of Words.

Periphrasis, or *Circumlocution* is to utter many Words which might be spoken in few.

Anacænosis is derived of Greek, and signifies to communicate unto another; or as it were, to argue the Case with others.

This

This Form of Speech is elegantly used with an Opponent or Others, dead or living, &c.

English Examples.

*Were mine Your Case, what would You Answer?
Tell me, I appeal to Your inmost Thoughts.
Would You judge him unworthy to be Your
Friend, that began his Fidelity with an inviola-
ble Covenant never to be Your Enemy.*

Scriptural Examples.

Mal. 1. 6. Isa. 5. 3, 4. Jer. 23. 23. Luke 11. 19. 1 Cor. 4.
21. & 19. 15, 16. & 11. 14, 15. Gal. 4. 21. & 3. 12.

Epitrope signifies to permit, or grant. This Figure is used seriously, or ironically; and permits, or prohibits, tho' the Words are otherwise.

English Examples.

Q. May I have her to Wife?

A. Yes; Take her. I wish You good of her; go, dwell, and keep House with her.

Go, fly, but You may be safer at Home.

Scriptural Examples.

Amos 4. 4, 5. Isa. 29. 1. Jer. 2. 28. 1 Kings 21. 15. Prov. 6.
32. Gal. 4. 13, 14. Rom. 9. 4, 5. Judges 10. 14. 1 Cor. 14. 38.
Prov. 6. 10. Rev. 22. 11. Rom. 22. 17. Eccles. 11. 9.

Syncripsis is derived of Greek, that signifies to compare; and is made use of in Rhetoric to compare contrary Things, and contrary Persons together. As thus: *The Subtle commit the Fault, and the Simple bear the Blame.*

Similitudo, a Similitude: By which the Orator compares one Thing or Person with another Thing or Person.

Disimilitudo, Disimilitude, is a Figure, whereby divers Things are compared in a diverse Quality.

An

An English Example.

If our Bodies have any Disease, we use Exercise, and all other Means; that we may henceforward be delivered, and freed from it; but being sick in Soul, we dissemble, and make Delay; we leave the Fountain uncured, and count necessary Things superfluous.

Scriptural Examples.

Luke 9. 58. Jer. 8. 7. Isaiah 1. 3, 4, 5, 6, &c.

Erotesis signifies to question. By this Figure we demand a Question, earnestly affirm, or vehemently deny a Thing.

Note, That an Affirmative Interrogation is a vehement Denying; a Negative Interrogation a vehement Affirmative; a Negative Interrogation sometimes vehemently commands; and an Affirmative Interrogation vehemently forbids.

English Examples.

Is it not the chiefest Credit of Behaviour to set forth your good Parts fairly and clearly, and to cover Imperfections? Did the Sun ever bring a fruitful Harvest, but it was more hot than pleasant? Have You any Fathers that be not sometimes forward? Have You any of your Children, that be not sometimes cumbersome? Must we, therefore, curse the Sun, disobey our Fathers, and hate our Children?

Scriptural Examples..

Note, There are in Scripture divers Kinds of Questions.

1. *The Mariners of Jonas, Jonah 1.8.* And the wise Men, Mat. 2. 2. Both ask with Desire to be informed.

2. Gen. 4. 7. *If thou do well, shalt thou not be accepted, &c?* F Josh.

Josh. 1. 9. *Have not I commanded thee, &c.?*

[These Two are strong Affirmations.]

3. Psa. 19. 12. *Who can understand his Errors, &c?*

Gen. 18. 14. *Is any thing too hard for God?*

[These Two are strong Negations.]

4. 2 Sam 7. 18. *Who am I O Lord God, &c?*

Zech. 4. 7. *Who art thou, O great Mountain, &c?*

[These Two abate the Sense.]

5. Exod. 15. *Who is like unto thee, O Lord, &c?*

Micah 7. 18. *Who is a God like unto thee, &c?*

[These Two heighten the Sense.]

Job 3. 11, 12. *Why died I not from the Womb, &c?*

Psal. 21. 2. *Why hast thou forsaken me, &c?*

Jer. 12. 1. *Wherefore doth the way of the wicked prosper?*

[These Three are expostulatory and complaining.]

7. Psal. 77. 7. *Will the Lord cast off for ever &c?*

Psal. 77. 8. *Is his mercy clean gone for evermore, &c?*

[These Two are Doubts.]

8. Isa. 60. 8. *Who are these that fly as a Cloud, and as the Doves to their Windows.* [This prophetically teaches, and foretells the great Numbers that would flock to, and believe in Christ.]

9. Acts 2. 37. *Men and Brethren, what shall we do to be saved, &c?* This is to learn, &c.

Exergasia is derived of Greek, and signifies to polish a Thing after it is finished.

English Examples.

Your Beauty (Sweet Angel) hath conquered my Reason, subdued my Will, and mastered my Judgment.

She was the Object of his Thoughts, the Entertainment of his Discourse, and the Contentment of his Heart.

She

*She hath a winning Countenance, a pleasant Eye,
an amiable Presence, and a chearful Aspect.*

Scriptural Examples.

Psal. 17. 1. & 35. 1, 2, 3. & 18. 2, 3. Jonas 2. to 6.

Parentthesis signifies to cast between, or interpose.

An English Example.

*Tell me ingenuously (if there be any Ingenuity in
You) whether &c.*

Scriptural Examples.

2 Cor. 11. 23. Isa. 7. 23.

*Parabola is derived of Greek, and signifies to
make a Comparison. In other Words, a Parable,
or Similitude; is a similitudinary Speech, where-
by one Thing is uttered, and another intended.*

[*Note, Three Things ought to be consider'd in
a Parable: viz. 1. The Shell, that is, the Words.
2. The Root and Scope of the Parable. 3. The
Mystical Sense, or Marrow of the Parable.*]

An English Example.

*As a Vessel cannot be known, whether it be whole
or broken, except it have Liquor in it; so no
Man can be thoroughly known what he is, before
he be in Authority.*

Scriptural Examples.

Mat. 24. 32. & 13. 33. Isa. 5. 1. Ezek. 17. 1.

Luke 8. 4. & 16. 19.

*Paradiastole is derived of Greek, and signifies
to grant one Thing, and deny another.*

English Examples.

*Truth may be blamed, but not shamed.
Says One, You brought light Reasons for your Re-
ligion.*

Answ. 1. If by *light* You mean *clear*, I am glad You see them.

Answ. 2. If by *light* You mean of no *Weight*, I am sorry for You, because You did not feel them

Scriptural Examples.

2 Cor. 4. 8, 9. 1 Cor, 7. 10. 1 Cor. 4. 19.

Etiologia is derived of Greek, that signifies to give a Reason.

English Examples.

It is in vain to water the Plant, the Root being dead.
Happy with little, because not desirous of much.

Scriptural Examples.

Psal. 18. 1. *He delivered me, because he delighted in me.* Rom. 3. 20. & 4. 14, 15. & 15. 16.

Incrementum is a Figure that may be compared to *Fire*; whose Property is to ascend as high as the Matter will carry it.

English Examples.

O my Elizabeth! the Beginner, the Enterprizer, and Performer of all my Pleasure.

Neither Brass, Silver, Gold, nor precious Stones, may be compared to her Virtues

Scriptural Examples.

Psal. 1. 1. & 7. 6. Isa. 1. 4. Hab. 1. 5. Phil. 2. 6, to 8.

Hebraism is a Dialect proper to the Hebrew Tongue.

1. *If*, among the *Hebrews* is a Note of Swearing, Heb. 3. 11.

2. Instead of an *Epithet* they put the *Substantive* in the *Genitive Case*: As, 1st. *Men of Mercy*, for *merciful Men*. 2^d. *A Place of Desolation*, for a *desolate Place*.

3. They

3. They use the *Imperative Mood* for the *Future Time*: As, *Seek the Lord, and live*; (Amos 5. 6.) for *Seek the Lord, and ye shall live*.

4. They often put the *Future Time* for the *Imperative Mood*: As, *Thou (shalt) not kill*, for *Do not kill*. Exod. 20. *Thou (shalt) not covet*, for *Do not covet*, &c.

5. The *Hebrews*, instead of the *Superlative Degree*, put the *Name of God*. Note, Some say they have not the *Superlative Degree*. Psal. 46. 4. As, *The City of God*, for *The most glorious City*. Gen. 23. 6. *The Prince of God*, for *The Most Excellent Prince*.

Anglicism is the Speech proper to the *English*.
Grecism is the Speech, or Idiom of the *Greeks*.
Latinism is the Idiom of the *Latins*, or *Italians*.
Metabasis is derived of *Greek*, and signifies *Transition*; or to pass from one Thing to another.

Note, This Figure has two Parts: The 1st has respect to the Precedent, The 2^d to the following Matter.

English Examples of Transition.

1. The Matters which You have already heard were wonderful, and those that You shall hear are no less marvellous.
2. You have heard very grievous Things, but Ye shall hear much more grievous.
3. I have made mention of his notable Enterprizes in France and Spain; and now I will rehearse his worthy Acts done in England and Holland.
4. You have heard the Sins, and bad Properties of a young Man; now You shall hear the Virtues, and good Properties of an old Man.
5. I have given a Relation touching Doctrine;

now

now it remains, that I should speak concerning Manners.

6. You may think me long in the Threatnings of the Law; therefore I will pass to the sweet Promises of the Blessed Gospel.
7. Why stay I upon these Things? I'll hasten my Speech unto that, which is the principal Point of the Matter in Question.
8. You have heard how he promised, now I will tell You how he performed.

Scriptural Examples of Transition.

I Cor. 12. 31. & 15. 1, 2. & 11. 17.

Mimesis is derived of Greek, and signifies to imitate the Language, or Writings of Others.

Diatyposis is derived of Greek, and signifies Information in Form; the Things being described by Words so plain, that they seem to be set, as it were, before our Eyes.

English Examples.

A Description of the Nature of Desire: Or, a Picture of the Nature of Desire.

Desire is a Country, where Corn is still in Grass; Vines in Bud; Trees perpetually in Blossom; and Birds always in the Shell: You neither see Corn, Fruit, nor any Thing fully-shaped; all is there only in Expectation: A Country, where the Inhabitants are never without Fevers, Wants, and Discontents; one Evil is no sooner gone, but another comes in its Place. Here Time and Relief look near, but never relieve You: It only shews You an enchanted Looking-glass, wherein You see a thousand false Colours which amuse You. Here, at best, You have nothing to Dinner, but Smoak and Expectation. Scrip-

Scriptural Examples.

Pfal. 7. 13, 14. 2 Tim. 3. 1, to 4. Isa. 1. 7, to 10.

Emphasis is derived of *Greek*, and signifies to represent One's Mind; either by the Manner of Pronunciation, or by the Nature of Words themselves.

English Examples.

Darest thou presume to dispraise Him.

Darest thou presume to praise Them.

I could wish You were secretly of my Thoughts: Or that there were a Chrystal Casement in my Breast, through which You might espy the inward Motions and Palpitation of my Heart; then You would be certify'd of the Sincerity of my Heart in this Affirmation.

She talked with such Vehemency of Passion, as tho' her Heart would climb up into her Mouth, and take her Tongue's Office.

You look as dismal, as if your Tongue was to pronounce some dismal Judgments.

Scriptural Examples.

Job 17. 14. Isa. 2. 4, 5. Micah 4. 4. 2 Kin. 20. 11. Mat. 12. 35. Prov. 30. 8, 9.

Syllogismus is derived of *Greek*, and signifies to conclude by Reasoning: A Rhetorical Syllogism is called *Epichirema* by the Grecians, and signifies the same as a Syllogism in English.

Of Syllogisms there are two Sorts: viz. 1st. A Rhetorical Syllogism. 2dly. A Logical Syllogism.

1st. Of a Rhetorical Syllogism.

A Rhetorical Syllogism is a Form of Speech, whereby the Speaker amplifies a Matter by Conjecture; viz. by expressing some Circumstances of a Matter: Which Circumstances are of three Sorts.

Sorts : 1. Going before. 2. Annexed to it.
Or, 3. Following after the Matter.

English Examples.

1. As to Circumstances going before the Matter :
By great, and long Wars that may be in any Nation, it's Poverty, Want of Bread, and Fewness of People may be gathered ; because War brings them all.

2. As to Circumstances annexed to the Matter :
The huge Sadness of the Heart is signified by Sobs, Tears, a sorrowful Countenance, and Dejection.

3. As to Circumstances following after the Matter :
When Parents greatly bewail their Childrens Death, or any Evil that is befallen them ; it may be gathered how dearly they loved them.

Scriptural Examples.

1. As to Signs, or Circumstances going before the Matter.

1 Kings 17. 1. *By no Rain is signified Famine, &c.*
Gen. 7. 4. *By the Flood the Destruction of the People is signified. Mat. 24. 20. & 10. 30. Isa. 4. 1.*

2. As to Signs, or Circumstances annexed to the Matter.

1 Sam. 17. 6, 7. *By the monstrous Staff of Goliath is signified his monstrous Strength, &c.*

Mat. 26. 25. *By Peter's weeping bitterly is signified Peter's Repentance. See Isa. 2. 9. 1 Kings 12. 10. Luke 7. 44. Acts 24. 26.*

3. As to Signs, and Circumstances following the Matter.

2 Sam. 18. 33. *David's Sorrow for Absalom's Death declares how he loved him.*

Judg. 11. 35. *Jephthah's Crying Alas, &c. declares how dearly he loved his Daughter. Judg. 11. 1. to End. 2 Sam. 18. 33. Isa. 49. 20, &c. 2dly.*

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2dly. Of a Logical Syllogism.

A Logical Syllogism is a perfect Argument consisting of three Parts, inferring a necessary Conclusion; whereby something is necessarily proved.

The first Part of a Logical Syllogism is called the Proposition or Major; whereby the Consequent of the Question, or the Conclusion is at least disposed with the Argument.

The second Part is the Assumption, or Minor; and this is affirmed from the Proposition.

The third is the Conclusion, which embraces Part of the Question, and concludes it.

English Examples.

1st Proposit. or Major. Every Virtue is honourable.

2d Assumpt. or Minor. Patience is a Virtue.

3 The Conclusion. Ergo, Patience is honourable.

1st Major. Every wicked Man is miserable.

2d Minor. All Tyrants are wicked Men.

3d Conclusion. Ergo, All Tyrants are miserable.

Every rational Creature is sensible,

But every Man is a rational Creature,

Ergo, Every Man is sensible.

Our Creator must be worshipped,

God is our Creator,

Ergo, God is to be worshipped.

Note, In the Constitution of a Logical Syllogism two Things ought to be consider'd: 1st. The Matter. 2dly. The Form of it.

1st. The Matter, which is made up of three Propositions; and these three Propositions are made up of three Terms variously joined.

1. The three Terms are called the remote Matter of a Syllogism; and are called major, minor, and middle.

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2. The

2. The *three Propositions* are call'd the *proxime*, or *immediate Matter* of it.

2dly. The *Form* of a *Syllogism* is the *framing*, and *disposing* of the *Premises* according to *Art*; and *drawing* the *regular Inferences* from them.

Q. *Will You give me an Example of a Proposition.*

A. This is one: *Every Virtue is honourable.*

Q. *What are the Nature and Parts of it?*

A. 1. The *Nature* of a *Proposition* is to *affirm*, or *deny* any *Thing*.

A. 2. The *Parts* are three: viz. *Subject*, *Predicate*, and *Copula*.

Q. *What is the Subject of a Proposition?*

A. The *Subject* is that concerning which any *Thing* is *affirm'd*, or *denied*: As *Virtue*, *Wicked Man*, *Rational Creature*, *God*; are the *Subjects* of the foregoing *Propositions*.

Q. *What is the Predicate of a Proposition?*

A. The *Predicate* is what is *affirmed*, or *denied* of the *Subject*: As, *Honourable*, *miserable*, *sensible*, *worshipped*; are the *Predicates* of the foregoing *Propositions*.

Q. *What is the Copula of a Proposition?*

A. The *Copula* of a *Proposition* is the *Form* of a *Proposition*; and represents the *Acts* of the *Mind* *affirming* or *denying*; as, *is*, *is*, *are*, *is*, *must be*; are the *Copula's* of the foregoing *Propositions*.

[*Note*, When any *Part* of a *Syllogism* is wanting, it's said to be an *Enthymem*.]

Dilemma is deriv'd of *Greek*, and signifies an *horned*, or *double Argument*; which both *Ways* convince an *Adversary*.

English Examples.

If he be a good Man, why speak You Evil of him?

If

If he be naught, why do You keep him Company?
If You deem me unworthy of an Answer, it proceeds
from Contempt; if your Passion defers a Reply,
it argues a Displeasure.

Either Covetousness, or Poverty expos'd him to this
Act: Not Covetousness, for the Course of his Life
declares him no Covetous Man: Nor Poverty,
for he has large Possessions.

E. promised P. a Reward when he had taught
him the Art of Pleading; and to be paid the first
Day he gain'd any Cause in Court. After a conside-
rable Time, P. goes to Law with E. for the Re-
ward, and uses this Dilemma: Either the Cause
will go on my Side, or yours: If the Cause goes on
my Side, You must pay me according to the Sentence
of the Judge. If the Cause goes on your Side, You
must pay me according to your Bargain: Therefore
whether the Cause goes for me, or against me, You
must pay me my Reward.

But E. retorted this Dilemma thus:

Either I shall gain the Cause, or lose it: If I gain
the Cause, then nothing will be due to You from the
Sentence of the Judge: But if I lose the Cause, no-
thing will be due to You according to my Bargain:
Therefore whether I lose, or gain the Cause I will
not pay You; for nothing will be due to You.

Scriptural Examples.

John 18. 23. 2 Cor. 9. 17.

Hypothesis is derived of Greek, and signifies a
Supposition, or Matter, whereon One may dispute.
By Rhetoricians it is said to be a finite Question.

Note, Of Questions there are two Kinds: One is
Infinite or Endless. The Other Finite or Limited.

The Greeks called the Infinite Question Thesis.
And the Finite Question Hypothesis.

Note,

Note 1. Suppositions in Scripture are no Positions.

Note 2. Hypothetical, or Conditional Propositions do not simply affirm; Therefore Conclusions from them as Affirmatives will not hold good.

Ezek. 18. 24. *If a righteous Man turn away, &c.*

Mat. 11. 21. *If in Tyre and Sidon, they would, &c.*

Luke 19. 46. *If these should hold their Peace, &c.*

Note, From the first Scripture Some conclude, that a righteous Man may finally fall from Grace. And

From the second, That those Cities would have repented, if they had had the same Offer.

They may as well conclude, That the Stones would cry out, if Israel should hold his Tongue; for the Conditional Speech is to all three alike.

Paralogismus is derived of *Greek*, and signifies *to deceive*; by Suppositions full of *Deceit* and *Wiles*.

English Examples.

It is a Sin to kill a Man.

A Murderer is a Man;

Therefore it is a Sin to kill a Murderer.

Note, Kill in the first Proposition signifies unjustly.

Note, Kill in the Conclusion is taken absolutely for putting a Man to Death contrary to the Law of God.

Therefore the Inference, or Conclusion is not good.

He that affirms John to be a living Creature, says true.

He that affirms John to be a Jack-daw, affirms him to be a living Creature. Therefore he that affirms John to be a Jack-daw, says true.

Note, The Assumption in this doth not take the Argument out of the Proposition; but puts in another thing, and is therefore wrong.

Parthopæia is derived of *Greek*, and signifies *to affect*, and *be affected*; with an exceeding Stirring up of the *Affections of the Mind*.

[Note, By this Form of Speech, the Speaker moves the Mind to some Vehemency of Affection: As, Gladness, Sorrow, Love, Hatred, Hope, Fear, &c. for the Speaker being moved inwardly doth by evident Demonstration, passionate Pronunciation, and suitable Gestures make a lively Expression, and deep Impression thereof.]

Scriptural Examples.

Jer. 20. 9, 10. 2 Cor. 2. 4. 1 Cor. 4. 14, 15. Hos. 11. 7, 8. Jer. 9. 1, 2. Jer. 32. 20. Isa. 49. 15. Lam. 1. 4, 5.

The E N D.